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Of the Church · By the Church · For the Church

Luther League Review

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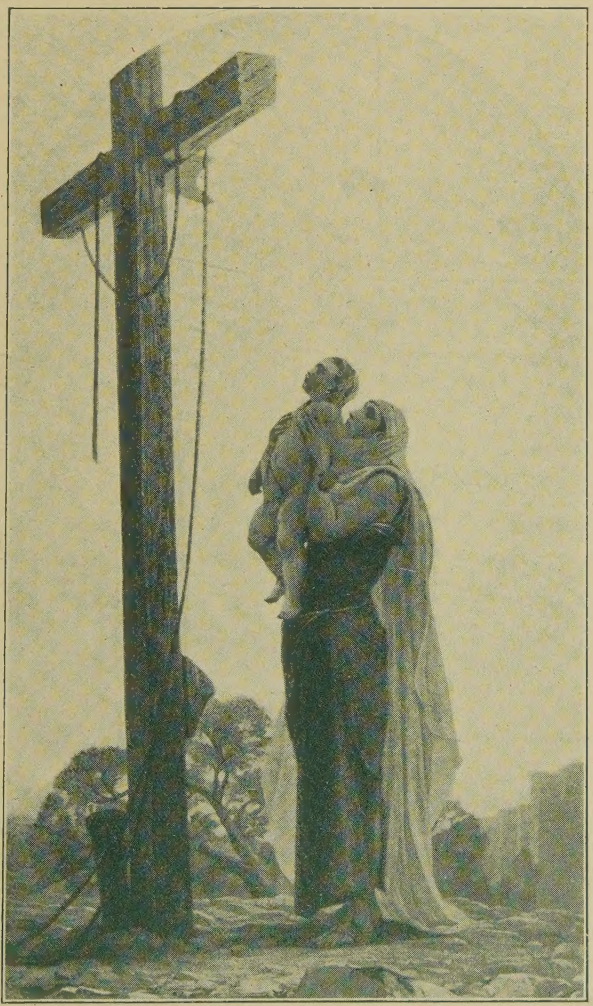

"Whereon They Crucified Him."—See Page 9.

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LUTHER LEAGUE REVIEW

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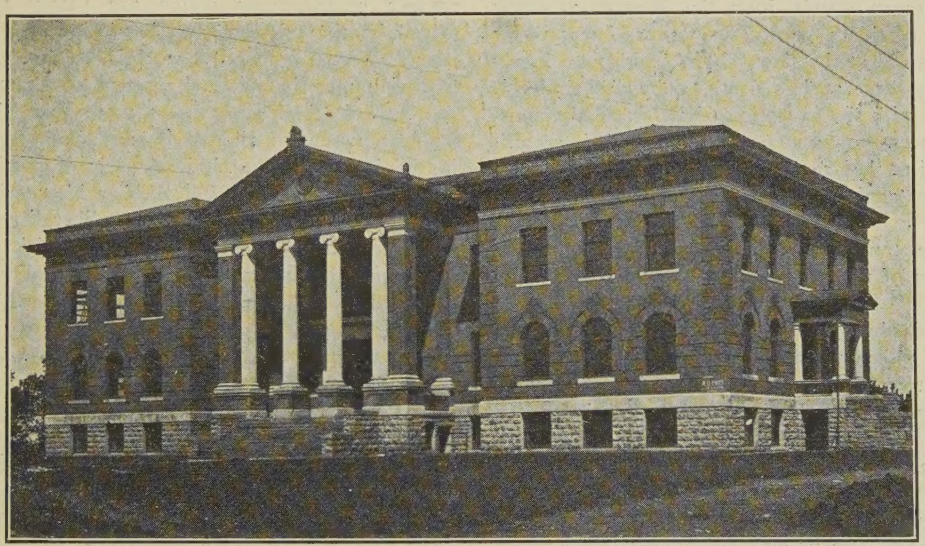
Of the Church—By the Church—For the Church

Luther League Review

Red Wing Seminary

Of the Hauge Synod

AT Red Wing, Minn., the Lutherans have a fine school, under the control of the Hauge Synod. The school grounds embrace about six acres, situated on College Bluff, and command a fine view of the Mississippi River and its valley, and overlook the city. The aim of this institution is to furnish general Christian culture, and also to prepare young men both for the ministry and for teaching in the public and parochial schools.



RED WING SEMINARY, RED WING, MINN.

The main building, shown in the accompanying cut, was dedicated in June, 1904. This was also the silver anniversary of the founding of the institution. This new building is a solid brick structure, 140 feet long by 70 feet wide. In the basement are the laboratory, museum and gymnasium. On the first floor are the president's office, reception room and six large class rooms, while on the second floor are the chapel, library and four class rooms.

This splendid edifice cost about $60,000. In 1906 there was an enrollment of 171 students, of which number 22 were in the Theological Department. The Rev. M. G. Hanson is the principal of this school.

Young Men and the World's Work

It is remarkable how much of the work of the world has been done by young men. Take the Bible as evidence. David was a stripling when he won the hearts of all Israel by his valor, and at the age of thirty-one he ascended the throne. At eighteen Solomon was declared King of Israel, and was not more than twenty-three when the Queen of Sheba visited his court, and confessed that the half had not been told her of his acts and wisdom. Joash became king at seven years of age, Josiah at eight, Azariah at sixteen, Jehoiachin at eighteen, Ahaz at twenty. At sixteen Josiah began to seek the Lord; at twenty he began to purge Judah of idolatry, and at twenty-six repaired the temple. Hezekiah was only twenty-five when he restored the temple of the Lord and destroyed the brazen serpent of the wilderness. For four hundred years Judah was ruled by her young men.

The greatest event in human history is the beginning of the Christian era; yet right in the dawn stands John the Baptist, a young man of thirty. Our Lord Himself was thirty years old at the time of His baptism and only thirty-three at His death. The probability is that, with the exception of Peter, all the apostles were young men; and of Paul it is recorded, just before his conversion, that the witnesses against Stephen laid down their clothes at a young man's feet, whose name was Saul.

Newton made his greatest discovery in the realm of natural forces before he was twenty-five. Bacon had conceived his dislike for the philosophy of Aristotle, and had started on his own philosophical lines of thought, while not yet twenty. Watt had the principles of the steam engine clearly in his mind before he was thirty, after years of thinking in that direction. Raphael died at thirty-seven, having long been the world's greatest painter. Mozart was not thirty-seven when he died. Michael Angelo was only twenty-three when he executed his "Pieta"—a work that indicated his complete knowledge of design and anatomy, and his fullest powers of expression in sculpture. Luther entered on his conflict with the theology of the Church of Rome when he was twenty-nine, and Calvin was only twenty-seven when he published his "Institutes of the Christian Religion," which is still looked up to by theologians as an authoritative statement of doctrine. Ruskin published the first volume of his matchless "Modern Painters" when he was twenty-four. The younger Pitt was steering the destinies of his country when many men are completing their education; and Spurgeon was hardly out of his teens when he was the foremost preacher of his age.—Selected.

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Only Two Mites

A poor widow threw two mites into the Lord's treasury. Wealth calls such an offering small; religious custom reckoned it small; but the Lord judged it greater than they all had given. Indeed, the fact that many contributed liberally on that day is only remembered because of the self sacrificing gift of two mites by a poor widow. She gave more in the sight of Him who measures, not according to amount, but according to ability; who estimates not the amount, but the motive and heart of the giver. That the lesson of universal giving, not in great checks, but according to our might, is very generally not taken by the individual, is evidenced by the very meager contributions which are yearly received by the missions and benevolent treasurers. Worldly men in worldly things put Christian men in spiritual matters to shame. A single football game costs more than the whole amount contributed by any one synod in the Lutheran Church in America for missions in a whole year. The Bible widow, who is to be remembered for her large liberality to the end of time, did not give in the spirit of the twentieth century man, who spends dimes and dollars for a passing intoxication, while he reluctantly drops his smallest coin into the Lord's treasury. Only he really knows what it is to be rich toward God who, by his giving, is making himself poor in this world's goods. Freely ye have received, freely give. Mission appeals, this "begging in the churches" for the works of the kingdom, will cease when every Christian gives his mite, and when every giver gives with all his might.—C. S. Albert.

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But Once

Through this toilsome world, alas,
Once, and only once, I pass.
If a kindness I may show,
If a good deed I may do
To any suffering fellow man,
Let me do it while I can,
Nor delay it, for 'tis plain
I shall not pass this way again.

—Selected.

"Whereon They Crucified Him"

BY REV. F. H. KNUBEL.

THE picture on the first page of this issue was an entirely new one to us, rich in its simple beauty, full of devotional thought.

As one looks at that mother, devoutly beholding and lifting her child to see the cross where Jesus died, the first thought may be a desire that we too might look upon that actual cross. What sobs would rise in the Christian's heart at remembering what took place for his sake just there! What tears would flow for his own sins, which made that scene necessary! What gratitude for the heart of love, which there broke in its pity for men! What new devotion to the Saviour, who there died so that I need nevermore die! Yet is such thought best? The Roman Catholics preserve in so many of their churches what they claim to be pieces of the true cross, nails therefrom, and what not of sacred relics concerning Jesus and His apostles. They almost worship them, and ascribe every possible helpful power to the relics. They tell us His association therewith has forever blessed them. They remind us that a nation's historic scenes are places of real national inspiration, and shall not the things of our heart's faith be more? It is a strange and significant fact, however, that we have very little accurate knowledge of the exact spots in Palestine connected with Jesus' life. Nobody can definitely locate where the manger was, where Gethsemane, or Calvary, or the sepulcher. How good! What useless pilgrimages of Christians would go to stand upon those spots! What wonders would be declared as occurring there! So also with our thoughts of looking upon the actual cross. True memories it might awaken. Yet not such is Christian faith at its full. The Saviour we trust is a *living* Saviour; He "*was* dead," but now is "alive forevermore." Again, our Saviour is a *present* Saviour—nearer far to us, if we will think aright, than a view of the actual cross would give us to feel. We may look upon the emblem of the cross, but it is for us to think therewith of the LIVING, PRESENT One, Who is forever the LAMB OF GOD—the Lamb of God because of His cross.

A second thought comes from that picture. How many, many heathen mothers, even up to the present, have "lifted up" their little ones, only to cast them into the rivers of India as sacrifices to the god of the river, or to lay them living to be consumed by the fires of Moloch. This was supposed to be well pleasing to God—to offer the fruit of the body for the sin of the soul. How different now! The Christian mother lifts up her child to tell the story of the cross—the story of Love that gave Itself and asked nothing—except that we believe and receive that Love, and live forever by Its power. Fathers and mothers, do your children know that story well from *you?* Do you know how to tell that story? Do you bring them Sunday by Sunday where that Love is worshipped?

A third thought. That mother and we look with no horror at the cross. Yet once it was a horror to behold, for it was the gallows of ancient days. Since Christ died on those gallows the cross is illuminated and has become the best emblem of humanity, salvation, civilization, peace, love. How much else that was despised has received uplift and a glorified light through Jesus Christ! Think of the world's changed views of Himself; of children; of woman; of the value of an individual; of suffering and pain and deformity; of beauty; of poverty; of labor; of great virtues like humility; of the power of love. What a changed world! Man and woman, will you let Him come in and change you? He can.

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Blessed

"Blessed are ye that sow beside all waters." Any one who has really and heartily tried to serve his fellow men knows the reality and quality of this blessedness. It comes as a quiet joy in the heart which nothing can take away. It comes in the consciousness of life's meaning, for we only learn what it is to live when we toil. It comes as a message from God to assure us that our labor is not in vain, and in the peace of knowing that the dear Lord is ever working with us. In a fine and broad way it comes to us, this blessedness of service, when we feel that we are bringing the old world a little nearer to God and righteousness by our efforts.—Floyd W. Tomkins, D. D.

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We are to respect our responsibilities, not ourselves. We are to respect the duties for which we are capable, but not our capabilities simply considered.—W. E. Gladstone.

Daily Lenten Meditations

From Knight's Comments on "Our Lord's Questions to His Disciples"

SELECTED BY THE LITERATURE SECRETARY

Fourth Sunday in Lent, March 29.

THE HIDING OF HIS POWER.

"How many loaves have ye?"—Matthew xv, 34.
"Whence shall we buy bread, that these may eat?"—John vi, 5.

The first thing I notice here is my Master's deep compassion for every human need; not for the highest only, but even for the lowest of all. "Jesus moved with compassion" is His enduring name; a name that explains His life, His teachings, and His death as well. It was out of compassion for the sinful, that He came; out of compassion for the ignorant, that He spoke; out of compassion for the sorrowful, that He wept; out of compassion for the wayward, that He rebuked; out of compassion for the sick, that He healed; out of compassion for the lost, that He died; and it is out of compassion for His weak and weary and tempted and discouraged brethren that He lives in heaven "making intercession" still. A *compassionate* Christ is the Christ I need.

Monday, March 30.

DIVINE SHEPHERDHOOD.

"How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go into the mountains, and seek that which is gone astray?"—Matthew xviii, 12.

The wonderful thing about this Shepherd's love for the wandered sheep was that He was seeking *them* while they were not seeking *Him*—when there was not even a feeble cry for help, for they did not know that they were lost. He sought them, not when they were repenting, ashamed, afraid, but when they were still wandering farther and farther astray. He went out seeking them in all sorts of places, by all sorts of means; and He sought them one by one. It mattered nothing to Him what kind of sheep they were. I do not hear Him say, "What man of you, having a hundred sheep if he lose *the best of them,* doth not go after it?" He went, with equal eagerness, after the very worst. He did not say, "It is only one, and will never be missed." Any *one* was as dear to Him as the other ninety-nine.

There may be some lost ones in my own family, or among my dear and intimate friends, loving and kind, but, for all that, strangers to the renewing grace of God, and therefore "lost." There may be others living in close neighborhood to me, meeting me every day, talking with me, united to me by a thousand different interests, yet plainly living "without Christ," and therefore "lost." Do I seek to save any of these lost ones whom I know so well? Do I ever let them see that I am concerned about their souls? or do I maintain, on the highest of all matters, a silence deep as death?

Tuesday, March 31.

SMALL BEGINNINGS AND GREAT ENDINGS.

"Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these."—John i, 50.

It was the power of Jesus to read the heart that led Nathanael to the conviction that He was the *Son of God.* It is the power of the Scriptures to search my heart that convinces me that they are the Divine *Word of God.* No other argument is so sufficient as that. This is a book that, like no other, searches me through and through, probes me to the bottom, lays me bare. It seems to know all about me, for it writes down all my experiences; it utters all my feelings; it shows me what I am. I need nothing more to convince me that it is God Himself who speaks *of* me, and speaks *to* me here. I read it with amazement first, but soon I read it with more than amazement; with thankfulness and joy. For, if it begins with showing me my sins, it soon shows me "greater things than these." I am taught by this heart searching Word what it is that I, a sinner, need—what it is I am half unconsciously seeking for; and soon I discover that what I need is a Saviour, and that in the saving Christ of whom it tells, all I need, and all I am longing for is found. It speaks to me of pardon; it brings to me the message of peace; it opens heaven itself to my wondering eyes; and the farther on I go, I am always finding in it "greater things" than at the first I could have believed it possible for me to know.

Wednesday, April 1.

HARVEST HOPE.

"Say not ye, there are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."—John iv, 35.

No faithful sowing of the seed of the kingdom can ever be in vain. God's seed is sure to come to God's harvest, even though only "after many days." I cast it into the ground, and go my way. It is lost to my view. For all I can tell, it may have perished. But God's care of it begins just where my care of it ends, and *He* will see to its reappearing in due time. I have often no means of discovering the fruit of my most faithful efforts and most persevering prayers for other souls; and when the soil is poor, and the season is bad, I get sometimes into a mood of depression that verges on despair. But my Master would have me consider that though no fruit *has* followed yet, and even though none *will* follow it so long as I am on earth to witness it, yet when I do see it, either *in* the world beyond or looking *from* the world beyond, I may find a harvest whose exceeding richness will be a glad surprise. It is with present duty, and not with future results, that I have alone to do.

Thursday, April 2.

THOUGHT READING.

"What was it that ye disputed among yourselves by the way?"—Mark ix, 33.

This was not a question for *information,* but for *conviction.* The Master had been going on before, preoccupied with greater things; and the disciples, lingering behind Him and knowing He was too far off to overhear them, began a talk which they fancied would remain a secret among themselves. How taken aback they must have been by His sudden question as they sat together in the house, "What was it you disputed about on the way?" They "held their peace"; and no wonder. Shame sealed their lips. But He did not need to wait till He was told. He showed them in a moment that He had been reading them all the time. How many a crime would have been prevented had even the eye of a child been in the room when the act was done! Should the eye of a child have such power as that, and my Master's eye have no such deterrent power over me?

Friday, April 3.

TENDERNESS.

"He groaned in the spirit and was troubled, and said, Where have ye laid him?"—John xi, 33.

At the grave of Lazarus, for the first time, Jesus gave the sorrowing sisters a proof that He was really feeling with them in their deep grief. Up to this point He had been speaking down to them from His own calm height; speaking lovingly, but still as One above them. Now He puts Himself on their own level, sharing their sorrows, mingling His own tears with theirs.

I see here how intensely human Jesus was, although divine. He spoke to them with the tears of sympathy welling up into His eyes—tears that, the next moment, fell silently but copiously over all His face; and it is a most significant fact that this Gospel of John, which, more than the other three, reveals the true *Deity* of the Lord, is that one which, more than the others, reveals His perfect *humanity* as well.

For I see in my Master more than simply a *human* Christ—I seen an *emotional* Christ; and with this picture of Him the world cannot dispense.

Saturday, April 4.

ENTHUSIASM WITHOUT DEPTH.

"Wilt thou lay down thy life for My sake? Verily, verily, I say unto thee, the cock shall not crow twice till thou hast denied Me thrice."—John xiii, 38.

There is much food for serious thought in the strange fact that nearly all those good men, whose sins are recorded in the Book of God, failed precisely in those directions in which at other times their chief strength lay. Abraham, who so conspicuously walked by faith—"faithful Abraham"—fell by want of faith, into a double prevarication and lie. Moses, the meekest of men, forfeited his place in Canaan through a passionate word. Solomon, the wisest of men, was guilty of the utter folly of bowing down to idols. Barnabas, the lovable peacemaker, had an angry quarrel with Paul. Peter, the bold, was cowardly enough to deny his Lord. But, just as the seeds of fever are lurking in all manner of unsuspected places, and only await favorable atmospheric conditions to develop into widespread epidemics, so the seeds of evil are latent in every heart, and only require the favorable conditions of temptation to become open sins; and thus, integrity at one moment in a Christian life is no absolute guarantee for integrity in the next.

Fifth Sunday in Lent, April 5.

PROFESSION WITHOUT PRACTICE.

"Why call ye me Lord, Lord, and do not the things which I say?"—Luke vi, 46.

A question so sharp and piercing as this might make me think that it is meant only for those who are consciously insincere in their professions, but not for me. But on one occasion my Master said "*to His disciples first of all,* Take heed and beware of the leaven of the Pharisees, which is *hypocrisy.*" "To His disciples first of all!" Do they then need to be so specially warned against hypocrisy? Is that a danger to which they, *above others,* are exposed? My Lord knows what is in man. The very world has often a keen eye for the inconsistency between profession and practice. It is not the genuine Christian, but the sham one that it despises and condemns. Much more does the true hearted, genuine Master Himself; and what would be the effect if He, who once drove out of the temple all the profaners of His Father's house, should go through every congregation of worshippers today, removing from it all who do not follow Him *for His own sake alone?* How many a sanctuary would be left with very few worshippers indeed! In such a case would *I* be one of those left with Him? Let me look honestly and seriously into this.

Monday, April 6.

THE MORNING OF JOY.

"Do ye inquire among yourselves of that I said, A little while, and ye shall not see Me, and again, a little while, and ye shall see Me?"—John xvi, 19.

Some of the Lord's questions were meant to *rebuke* curiosity, but some were meant rather to *excite* it. Many of His sayings were purposely enigmatical, that dull hearts might be stirred up to ask what His meaning really was. What He had just been saying was a riddle to them; and though a riddle is always simple when we have the key, it was precisely the key to this one that none of them had. He did not rebuke them for their ignorance. He knew that they *could* not solve the difficulty, and so, as He saw them puzzling helplessly over it and awed into silence in His presence, so that they did not dare to ask Him what He meant, He was filled with compassion for them, and introduced the subject himself. As I listen to His kindly *au revoir* or "auf Wiedersehn," "I will see you again," I will think of Him as one who, in taking leave for a season, leaves His heart behind Him, and will not be absent one moment longer than He must.

Tuesday, April 7.

THE DEEPEST QUESTION OF ALL.

"Simon, son of Jonas, lovest thou Me more than these?"—John xxi, 15.

A deeply affecting question this! and the shame stricken Peter must have felt it so; for, though it gave him the opportunity of a new and very sincere declaration of love to his Lord, it could not fail to remind him, gently yet keenly, how his former protestations had been belied. But it is worthy of note that when Jesus asked, "Lovest thou Me *more than these?*" Peter made no reference to the "more than these" in his reply. He was done now with all boastful comparisons. He would not now even hint that he was a better disciple than the rest. Too humble now for that, he only said, "Thou knowest that I love Thee."

The Master's use of the old name "Simon," instead of the new name, "Peter," was suggestive of much. It was not to imply that he had forfeited all right to the new name; but it was a gentle reminder to him of the weakness which had led to his denial.

Wednesday, April 8.

A SINGLE EYE.

"Peter seeing John saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou Me."—John xxi, 21-22.

It might be supposed that Peter's question about John arose from a feeling of jealousy, but it was rather the fruit of curiosity, springing out of the ardent affection that bound these two men together. John and he had long been the closest of friends; and Peter, with a vision of suffering before him, wonders whether, in the future as in the past, he will have the companionship of John: "What shall be the lot appointed for *him?* Shall we still be together, or shall I henceforth be without the help and sympathy of my dearest friend?" There was no jealousy; only affection. But the tone of the Master's reply shows that Peter was still, as he had always been, too much of a "busybody in other men's matters," too fond of looking after and managing others, just as he had more than once tried to manage the Master Himself. There is an accent of rebuke, therefore, in the question, "What is that to thee?"

Thursday, April 9.

OPENED EYES.

"O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into His Glory?"—Luke xxiv, 25-26.

I am ready enough to echo my Lord's rebuke of these two disciples. Certainly they *ought* to have better understood the Scriptures, for these Scriptures spoke clearly enough There was a culpable ignorance in these men, a blindness of heart that He could not excuse. But am I so different from them myself? Do I myself not oftain fail to see truth that is clear, fail to grasp the promises and rest believingly in them? Do I myself always see that "suffering" is the way to "glory"—the only way? Why do *I* doubt and despair, when things fall out to me exactly as my God has, a thousand times over, told me they must?

The Lord spoke to these disciples of a *necessity* for His sufferings; and that necessity in the very nature of the case. The whole teaching of the Scriptures, from first to last, had been that the Christ should be a suffering, before He was a reigning, Christ.

Friday, April 10.

THROUGH FAITH TO SIGHT.

"Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"—John xi, 40.

I read these words with deepest joy, not because of what they tell me about Martha, but because of what they tell me of her Master and mine. I see the *absolute trustworthiness* of my Christ. I see His *claim* to be trusted; but I see more. I see His *right* to be trusted to the uttermost; and I see that He is infinitely *worthy* of that trust. Had Martha only *known* her Lord sufficiently, no doubt would have troubled her poor heart for a moment. Before I really know Christ, it is difficult for me to trust Him utterly; but, once known, it is impossible *not* to trust Him. This is a secret that the great Apostle Paul had well learned, when he said "I know *whom* I have believed." He did not say "I know *that I have trusted Him*"; he said "I know *Him* on whom my trust reposes." Was it not just to this that Jesus sought to bring the weeping Martha? "*Said I not* unto thee? What I have once said, I will never un-

say." It seems to me that, for all the high purposes of faith, it is easier for me to know Christ than to know any one else, or even to know myself, and that for this simple reason, that neither I nor other men are ever two days alike, but *He* changes not.

Saturday, April 11.

DULL MINDS AND MEMORIES.

"Perceive ye not, neither understand? Having eyes see ye not yet?"—Mark viii, 17.

The great Master had to suffer not only from "the contradiction of sinners," but from the obtuseness of His own disciples. And yet how gently He dealt with both! If I am sometimes irritated by slowness of comprehension in those I am seeking to lead into truth, let me think how patiently *He* dealt with those He had been teaching for more than eighteen months, and seemingly in vain. He was *grieved* with their obtuseness and forgetfulness; one might say He was *disappointed* with it; but He was not *angry*. He did not give up the work in disgust or despair. He quietly taught them for the twentieth time, what they had not taken in at any of the previous nineteen. Still, there was something pathetic in His rebuke. It saddened Him to see that they could not understand the simplest forms of His teaching, and could not rise above the lowest level of thought. And I cannot but think how terribly, if He were visibly among us today, He would thunder upon the world these scorching exposures of His, and tell it that religion is not a poor affair of meats and drinks, of ritual and music, but of purity of soul, sanctity of life, and complete consecration to the will of God.

Palm Sunday, April 12.

THE VICTORY OF FAITH.

"The cup which My Father hath given Me, shall I not drink it?"—John xviii, 11.

To how many thousands of suffering hearts has this question of the suffering Master's come as heavenly balm! If *He* the sinless One, could say that, and with reference to such awful soul agony as His, how much more may I say it, when any less affliction comes to me! There was here not so much a cry of pain as a shout of victory. Gradually, as the fierce struggle went on, the Lord was *gaining* strength, not losing it. His first feeling was not so calm, or so victorious as His last. At first He had been able only to say, "Father, if it be possible, let this cup pass from Me." Soon, however, having got from the Father some intimation that it was *not* possible, He changed that prayer for a higher one, "If this cup may not pass except I drink it. Thy will be done"; till finally He could rise higher still, "The cup which My Father giveth Me, shall I not drink it?" First, it looked only a cup from the cruel hands of men, but soon a cup *given Him by the hand of the Father*. There was first, the "strong crying and tears to Him that was able to save Him from death"; then the "learning of obedience by the things which He suffered"; and then the victory and perfect peace.

Monday in Holy Week, April 13.

A SERPENT IN PARADISE.

"Have I not chosen you twelve, and one of you is a devil?"—John vi, 70.

As for Judas, a great *appearance* of good must have been in him when the Lord chose him as one of the Twelve; for not one of the other eleven so much as suspected him of wrong till very near the end. Whatever produced it, the deterioration of his character *outwardly* must have been rapid; though *inwardly* it had been only *gradual and slow*. The seeds of his future sin were long lying dormant in his soul; but they only waited the favorable circumstances of temptation and opportunity to spring to life and bear their noxious fruit. His essentially worldly heart had, at first, pleased itself with the hope of wealth and power in the kingdom which the Master spoke of setting up. But as the months went on, he saw that his glowing anticipations would not be realized. This Christ was preparing for *death*, and not for a throne; and the world loving heart of Judas was first disappointed, and then enraged, at the spirituality of his Master's aims; till in the heat of his passion he formed the deliberate purpose of sacrificing that Master to his revenge.

Tuesday in Holy Week, April 14.

SUBLIME DEVOTION VINDICATED.

"Why trouble ye the woman? for she hath wrought a good work upon me."—Matthew xxvi, 10.

Mary's anointing of Jesus in Simon's house has been beautifully called "a lyric prelude to the tragedy of Calvary," for that tragedy was very near. In a few hours more her Lord would be in the olive press of Gethsemane, bruised under the heavy millstones, till "His sweat was as drops of blood falling to the ground"; and in a few hours after that, He would be hanging on the Cross, the Sacrifice for the sin of the world. True to her character always, Mary was sitting at her Master's feet, drinking in His words, till the deep love of her heart quite overflowed, and by the symbolic outpouring of her fragrant oil she showed how gladly she would give her very best to Him who had given so much to her, who had been to her so great a Saviour, so great a Teacher, so great a Comforter, so Great a Friend. In this beautiful story, and in the question of the Master, I see three things: firstly, love most touchingly sympolized; secondly, love misrepresented and grudged by an unloving heart; and, thirdly, love nobly vindicated and immortalized by the Master Himself.

Wednesday in Holy Week, April 15.

A TRAITOR'S KISS.

"Judas, betrayest thou the Son of man with a kiss?"—Luke xxii, 48.

The tone of his question to the traitor was not a tone of indignation at the foul affront, so much as a tone of sadness over one for whom He had already done so much, and all in vain. For three whole years the gracious Lord had been striving with Satan for the possession of this poor soul; but all to no purpose. It would not be won. Judas had long before come to an understanding with the devil; and it was in the upper room that the final bargain was struck. Judas really committed suicide in that upper room; though none but Jesus knew the dark tragedy that was being enacted there. What marvelous long suffering and meekness the ill treated Master showed in *submitting to that kiss!* and submitting to it without the least trace of indignation at the insult!

Maundy Thursday, April 16.

GETHSEMANE-SLEEP.

"He findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour?"—Matthew xxvi, 40.

I am here looking into the Holy of Holies, where all is mystery. The darkness hides my agonizing Lord; but out of the darkness comes to me His voice, solemn yet marvelously gentle, compassionate exceedingly, even in its rebuke. I see here sin and grace lying very close together; the disciple's sin, the Master's grace. It is an affecting revelation of the inherent weakness of the best disciples. Had I been there I would probably have been no better than they.

How sad His heart was under the olive trees they could not know; but the sadness was deepened when, coming back to them for a moment, He found them so little like Himself as to be all asleep. A sin of infirmity, no doubt; but what a revelation of the infinite distance separating Him from them!

Good Friday, April 17.

HIMSELF HE WOULD NOT SAVE.

"Thinkest thou that I cannot now pray to my Father, and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?"—Matthew xxvi, 53-54.

Most wonderfully here does the Lord's complete submission and self control stand out against the impulsiveness of His rash, though loving, disciple. Peter condensed into one furious blow the impatience that had long been manifested in reckless words. His Master, though knowing that the infinite sources of heaven were at His call, would not avail Himself of them even in that hour of bitterest humiliation. The

(*Continued on page 17.*)

When the Deaconess Came to St. Paul's

BY MRS. E. C. CRONK

CHAPTER IV.

A few mornings ago I sat in the study of St. Paul's with my old classmate and friend, Samuel Barrows. We had not seen each other since we graduated at the seminary but I had read with great interest of the growth of his work and, as I was passing through his city, I looked him up.

"How in the world do you get such an immense amount of work done, Barrows?" I said. "The rest of us look at you and marvel."

"My deaconess does it."

"Your deaconess?" I said. "I did not know you had one. We have been wanting one for years, in our Church, but we do not feel able to undertake it. When did you get yours?"

"Over a year ago, and no congregation ever had a better one. She has revolutionized things for us. Just read that report, which came in this morning, of work done this week."

I took the sheet of paper and read:

REPORT OF DEACONESS OF ST. PAUL'S FOR WEEK ENDING MAY 7, 1906.

Called on Mrs. Gorman, at 73 Cain street. She is a Lutheran from Toledo. Has three children who will join the Sunday School. One for the catechetical class. Is anxious to meet the pastor.

Called on Miss Fain, with Corless & Co. She is a stenographer. She promised to get her letter of transfer from Wilmington.

Found the little Domer boy very sick at 93 Simpson street. He has not been baptized.

Took flowers to Mr. Wallins at the Lorenz Hospital. He asked for books and papers to read. Reported it to Sunday School Librarian who said she would have them sent.

Called at the Lennet Business College and gave cards of invitation to all the students. Found two girls and a young man who are Lutherans, Miss Black, Miss West and Mr. Sigmund. They said they would come to Church Sunday and several other students will come with them.

I have remembered all the special objects of prayer this week. MARY KNIGHT.

"Very good," said I. "But"—before I finished my comment Barrows handed me another sheet. I read:

REPORT OF DEACONESS OF ST. PAUL'S FOR WEEK ENDING MAY 7, 1906.

Addressed envelopes and made copy of circular for every member of the congregation. All have been mailed.

Called at Mrs. Burn's boarding house and invited all the young men boarding there to services and special League meeting.

Went around and spent Sunday with Joe Danlay and read to him. He has been sick for three weeks. Said he had more time for thinking than he had ever had before and that he guessed he had done more thinking. He said he was going to lead a different life when he got out again.

I have been talking to two young men about accepting Christ, but they are still indifferent. I will continue to work and pray for them until they are won. ALBERT STEGALL.

I looked up at Barrows.

"I do not understand," I said. "Under how many aliases does your deaconess work?"

He only laughed and handed me another sheet and bade me read. I read:

REPORT OF DEACONESS OF ST. PAUL'S FOR WEEK ENDING MAY 7, 1906.

My dear Dr. Barrows:

If you had given me more than one thing to do last week I would have done the others and left this one undone I expect, but since you made only one suggestion I felt I must do it. I never talked to any one about being a Christian before, and I felt like I just could not do it. But I finally went around to see Madge. After I had talked to her a little while she took my hand and said: "Sadie Cummings, I just love you for this. No one ever said a word to me about being a Christian and I have wished some one would. Somehow I felt timid about going to the minister about it. My life is so different from the rest of you girls, and I always felt that none of you cared anything about me." I felt ashamed that I could not tell her better what it meant to be a Christian, but she promised to join the catechetical class and I am to meet her there Sunday afternoon. I never was happier in my life than when I stood there by her, and felt that I had helped to lead at least one soul to Christ. SADIE CUMMINGS.

"Barrows," said I, "I refuse to read another until you tell me what it all means."

"Well, sir," said he, "would you believe it if I told you that I have here forty reports on the order of those you have read, of work done by our congregation this week.

"We have forty-five people, mostly our young folks, who give at least an hour a week to special service and forty of them have reported this week."

Then he told me how the deaconess came to St. Paul's.

I said not a word. I was struck fairly dumb. I thought of my own congregation, in which that much work would be counted a good record for six months or a year.

"Our deaconess has wrought a marvellous change in St. Paul's," Barrows went on. "Somehow there is a different spirit in the Church altogether. You never saw a busier, happier hive of bees in your life than the ones that are going out from here all over the city and coming back richly laden. And, you know, when people are at work, and at work for souls, the miserable gossip and faultfinding that keep so many Churches in an uproar are too insignificant to claim their thought and time.

"I was almost desperate about things before. It was not only that the work was not being done, but the congregation was becoming lifeless and indifferent.

"I tell you, Miller, there is no organization that is as slow to recognize and use its talents as is the Church, and I believe that is just the reason so many of our young folks throw their energies into other organizations.

"Some of our young men, who were giving almost all of their spare time to other objects are devoting that time now to making plans for more effective work in our Church, and they are putting the plans into effect, too.

"I am surprised to see what fine ideas some of them have for systematically looking after the sick, the newcomers and the strangers at services."

He took a little vest pocketbook out of his pocket.

"Do you see that?" I used to use a notebook like that for a year. Now it takes a new one every few weeks. Here is the list of people who are sick this week. When I hear of sickness I make note of it immediately so I can report it to my workers. Here is a list of strangers to be looked after. Here children to be gathered into Sunday Schools, etc.

"Almost every report that comes in suggests something for next week's work. It takes me one day each week to outline the work. Of course, by this time, our workers do a great deal of work without suggestions."

"Does the interest keep up?" I asked.

"Keep up?" said Barrows. "I should say it does."

"I wish you could attend one of our Workers' Prayer Meetings. They are just about the most earnest meetings I ever attended. They are genuine prayer meetings, and you have only to attend one of them to understand why St. Paul's is being blessed in her work."

"Barrows," said I, "I must be going. It behooves me to catch this next train for Columbus. Methinks I see a deaconess coming to the Ev. Lutheran Church of the Atonement of that city, and I want to get her started in her work before there are any patents or copyrights to be violated. I had an idea that I might find out the secret of your successful work, and now that I have your secret I must be getting on to get things ready for the coming of our deaconess."

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Book Reviews

ISLAM. A CHALLENGE TO FAITH. Studies on the Mohammedan Religion and The Needs and Opportunities of the Mohammedan World from the Standpoint of Christian Missions. *By Samuel M. Zwemer, F. R. G. S.*, Student Volunteer Movement for Foreign Missions.

The origin and history of Islam, or the Mohammedan system of religion, as well as its character and effect upon the lives of its professors, are vividly set forth. The remarkable hold the cult has upon its subjects, and its no less remarkable spread are impressively told. Its inherent weaknesses pointed out, and the opportunity and responsibility of Christianity are clearly shown and urged. An extended history of the "Prophet's" life is not attempted, but his character is briefly portrayed, exhibiting especially his remarkable ingenuity in borrowing elements from heathenism, Judaism, and Christianity to compose his system of religion, sugar-coating it with an easy-going morality that does not too strongly oppose the "carnal mind," and then forcing it upon men with the sword.

THE PASSION KING. As Portrayed in Isaiah, 53. *By Rev. A. R. Kuldell.* 40 cents. Lutheran Book Concern, Columbus, Ohio.

This little volume of 102 pages is, as indicated in the author's preface, deeply devotional. Each of the twelve verses of the chapter of which it treats is made the text of a little sermon on the phase of our Lord's life pictured therein. The whole is a strong appeal to faith.

Luther League Topics

5th Week in Lent. April 5, 1908.

Consolation From Christ's Passion

Isaiah 53:1-12.

Topic Reviewed by Rev. C. Armand Miller, D. D.

Questions to be answered in brief papers: Why did Christ submit to suffering? What comfort from the fact that He was our substitute? What comfort from the completeness of His atonement? Why do we glory in the Cross?

Lessons for our own lives: 1. Our consolation in Christ's sufferings is great as we realize the penalty of sin. "The soul that sinneth it shall die." He who knows sin and knows God's righteous judgments upon sin can be comforted in view of his own iniquities only as he sees and believes that Christ "bore our sins in His own body on the tree." I am guilty. The penalty is fixed. There can be no escape in any way of my working or devising. A lost and condemned creature, I can see before me nothing but the "place of torment," the companionship of the rich man, wailing for a single drop of water, the unceasing contemplation of the "great gulf *fixed*." Then rises before my hopeless vision One hanging on a cross. I see His life of suffering and denial of self. I see His death of anguish, the indescribable and intolerable details of horror that go to make full His cup of bitterness. And I receive the Gospel message. Your sins are His. His sufferings are yours. What you deserve He has already borne. "By His stripes we are healed."

2. Our consolation in His Passion is great as we realize its completeness. Such sufferings, endured by such a One, both God and man, avail for every sinner's every sin. No guilt of mine too great to be canceled by such passion. The guilt of sin is infinite, but the merit of Christ's passion is also infinite. The glory of the cross is in its complete satisfaction. Two wonderful words, in their comprehensiveness and in their definite individualization: "The Lamb of God, that taketh away the *sin of the world*," and "*Thy* sins are forgiven *thee*."

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Let us memorize as much as we can. The words of Jesus are a greater treasury than a bank full of gold and silver. They last and cannot be lost.

Palm Sunday. April 12, 1908.

Confessing Christ

Phil. 2:5-11.

Topic Reviewed by Rev. C. Armand Miller, D. D.

Questions to be answered in brief papers: What is involved in confessing Christ? How are we to confess Him? What is the reward of confessing Him? When will "every tongue confess that He is Lord"?

Lessons for our own lives: 1. No confession can be genuine unless there is true faith behind it. In Matthew, x:32, the literal translation is "Every one who shall confess *in* me before men." Confession of Christ is confession *in* Him. There is involved, then, the turning away from sin, the acceptance of His atonement, the oneness with Him which true trust brings, before we can confess Him. He who is not in Christ confesses falsely if he confesses Christ.

2. To confess in Him is to declare our faith before men. Our Lord knows nothing of a secret allegiance. He expects, he requires, a confession *before men*. There is no encouragement here for those who speak of a Christian life alienated from the Church. Admit all the faults of men in the Church, acknowledge all the hypocrisy that may be found, yet the fact remains that the world looks for those who confess Christ *in the Church*, and knows not where to find them if they are not there. Moreover, not all the hypocrites are in the Church. Some of them are in society and some in business. If you are not in the Church, are not faithful to the Church, if you neglect or abandon the Church, no matter what your life may be, men will not consider it a confession of Christ, who "loved the Church," and who is the "Head over all things to the Church."

3. He that confesses Christ is confessed by Christ. He is not ashamed of us. He knows and sympathizes with us. He comforts and sustains when the world despises and scorns us. He will acknowledge us in the Great Day, and will say, "Come, ye blessed." Oh! how sorry we would be in that day if we had not confessed Him in this day!

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Keep your eyes open to your mercies. The man who forgets to be thankful has fallen asleep in life.—R. L. Stevenson.

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

Easter. April 19, 1908.

Knowing the Power of His Resurrection

I Cor. 15:12-23.

Topic Reviewed by Rev. C. Armand Miller, D. D.

Questions to be answered in brief papers: Give the story of the resurrection. What is the place of the resurrection in the Gospel message? What is its place in the Christian life?

Lessons for our own lives: 1. The power of Christ's resurrection is seen in the existence of the Christian Church. The death of Christ dismayed and dispersed the little body of disciples. Their hope died, their faith died when He died. It was the empty tomb and the sight of the Risen Lord that gave a new hope and a new faith, firmly founded on Him who had conquered death and risen from the grave! There is no way to account for the energy and enthusiasm, the growth and strengthening of the new born Church of Christ, but by the power of His resurrection. The message of the resurrection was the climax of all their preaching and its power was the life impulse of the missionary enterprise of the apostolic age.

2. The power of His resurrection is the power of the Christian life. We overcome temptation and conquer sin, within us and without, by the Risen Christ dwelling within us. It is Christ Crucified who brings us the pardon of our guilt; it is Christ Risen who gives us power for the daily life of holiness. Faith has two hands: with one it lays hold on the Crucified Lord for forgiveness; with the other it grasps the Risen Lord, for strength to live the Christian life. The weakness of many a feeble soul lies in the lack of confidence in Him who has conquered Satan, death and hell, as the One who, abiding in His believing child, conquers, not only *for* but *in* him, the same old foes. Let us put forth faith's other hand and clasp our victorious Lord who giveth us the victory!

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1st Sunday after Easter. April 26, 1908.

Luther the Author

Jeremiah 36:1-26.

Topic Reviewed by Rev. F. C. Longaker.

No view of Luther's life is complete without an account of his literary activities. As an author there are few, if any, who can be compared with him in the number of their publications. His published works number about four hundred, beside the many writings of his co-laborers, especially confessions and articles of faith, in which he assisted or which were influenced by him. The value of his books and letters is permanent, and they should be more familiar than they are to the laity. Everything which Luther wrote was a part of himself—an expression of his convictions, a mirror of his heart. In his writings, therefore, it is possible to have Luther still with us, which would certainly be a gain to the Church which we all love. The free circulation of his works would bring much of the Reformer's spirit—a spirit of absolute and uncompromising fidelity to the truth as it is in Jesus—into the Church of today. Let the members of our churches, therefore, read Luther. If this was once impossible, it is now being made possible by Dr. Lenker's publication of Luther's works in English. Ask your pastors about it.

Luther's works may be divided into several classes. First and foremost is, of course, his translation of the Bible. This work was begun in 1522, with the New Testament, and completed in 1534, with the Old Testament. The work was several times revised, the last revision being made in 1545, the year before his death. Besides his translation of the Bible we have his commentaries on various books of the Bible; chief among these are those of Galatians, Genesis and a number of the Psalms. The "Commentary on Galatians" is probably the best known, and is preceded by a classic introduction, with which every Christian ought to be familiar, so clearly does it unfold the way of salvation. It is said that John Bunyan received his inspiration for "Pilgrim's Progress" from this introduction, and that John Wesley was converted by it. Besides these commentaries on extended portions of the Scriptures, he left us many notes and comments on individual chapters.

Closely related to his work as commentator are his publications as lecturer and preacher. Though he probably wrote very few of his sermons himself, many of them were taken down while they were being preached, so that they may, after all, be said to be his products as an author. His "House Postils on the Epistles and Gospels for the Sundays and Festivals of the Church Year" are justly esteemed as among his best works by those who are familiar with them. He himself regarded them as his best work, with which even the Papists could scarcely find fault. Be-

sides the "Postils" there are other sermons, many of them classics, and all of them characteristic of their author and his times. His sermons read like an extemporaneous product, yet careful and without deviation from the marrow of the Gospel. In every sermon there are a clearly marked theme and visible divisions. and the rest is the utterance from the fullness of his heart. Some of his specific utterances would not be timely in the pulpit of today, but in the main every congregation would be benefited by a repetition of Luther's sermons.

Another class of writings includes his catechisms, Articles of Visitation, liturgies and the like. These belong to his constructive work in the Church. A reformer who could merely destroy the idolatrous in religion, without putting sound doctrines and the practice of sound principles in its place, would be a useless iconoclast. Luther tore down what was contrary to and forbidden by Scripture, but in place of what he tore down he built up on the solid foundation of the Word of God. Therein lies the secret of his success as reformer. In the theology and cultus of the Church he was conservative. That which a sound and scriptural piety had developed in the Church during the ages ought to remain, even if not distinctly commanded in the Word. Thus the Lutheran Church did not violently break with the past, but is a healthy development of Apostolic Christianity.

Though Luther can by no means be classed as a German poet, his ability as a hymn writer was far from mediocre. In this class of his productions, "Ein feste Burg ist unser Gott" stands first. It breathes a martial spirit, sure of victory under the leadership of the Captain of our salvation. In all he wrote thirty-six German hymns, either in original or in translation. Dr. Wackernagel says of them: "His hymns breathe the wholesome power and joy of faith, combine with childlike simplicity the heroism of the full grown man in Christ, and are an unstudied appeal to the hearts of the people."

Somewhat different from his other writings are his addresses or open letters, dealing not alone with the fundamental principles of Church organization, but also of the State and of the rights of citizens. Among these may be mentioned as most important his "Address to the German Nobility," "The Babylonian Captivity of the Church," and "On the Freedom of the Christian Man." The latter was his answer to the papal bull of excommunication, and embraced an almost complete outline of his system of faith. These addresses are regarded as the foundation works of the Lutheran Reformation. A sermon on the duty of educating the youth is one of the best arguments ever written on popular education.

Luther's works will last. They are too full of the truth to perish. For nearly four hundred years they were little known among those unfamiliar with the German tongue. But it is coming to be recognized more and more that, if the work of the Reformation is to abide, Luther must continue to live in the Church. Hence, the demand for Luther's works in English. Let Luther Leaguers read Luther, and plenty of him, and they will be loyal members of the greatest Church on earth.

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Bible Readings

Monday, March 30—John 11:45-53.
Tuesday, March 31—Luke 24:36-48.
Wednesday, April 1—Rom. 5:1-12.
Thursday, April 2—Heb. 2:9-18.
Friday, April 3—Heb. 9:15-28.
Saturday, April 4—I Cor. 1:17-31.
Sunday, April 5—Phillippians 2:5-11.
Monday, April 6—I John 4:1-11.
Tuesday, April 7—I John 4:12-21.
Wednesday, April 8—Rom. 10:1-13.
Thursday, April 9—Matt. 10:32-42.
Friday, April 10—Luke 6:39-49.
Saturday, April 11—Matt. 21:1-11.
Sunday, April 12—I Cor. 15:12-23.
Monday, April 13—Matt. 21:12-19.
Tuesday, April 14—John 12:20-26.
Wednesday, April 15—John 14:1-16.
Thursday, April 16—Matt. 26:36-46.
Friday, April 17—Matt. 27:33-50.
Saturday, April 18—Phil. 3:7-15.
Sunday, April 19—Jeremiah 36:1-26.
Monday, April 20—Acts 1:1-12.
Tuesday, April 21—II Tim. 1:1-14.
Wednesday, April 22—II Peter 1:1-21.
Thursday, April 23—Jude 1:1-25.
Friday, April 24—Rev. 7:1-20.
Saturday, April 25—I John 1:1-4; 2:1.
Sunday, April 26—Ps. 51:5; Rom. 5:12-14.
Monday, April 27—Gen. 3:1-15.
Tuesday, April 28—Gen. 3:16-24.
Wednesday, April 29—Gen. 4:1-16.
Thursday, April 30—Eph. 2:1-10.
Friday, May 1—Rom. 5:15-21.
Saturday, May 2—Rom. 6:16-23.

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Daily Lenten Meditations

(*Continued from page 12.*)

traitor's kiss had been given. The Divine Lord was at last seized by sinful hands and bound. Yet, even then, he would not use His Divine power to free Himself from the cords that He might heal the severed ear. He only turned to the soldiers and said, "Suffer ye thus far"; "let My hand be for one moment free, that I may do one more act of mercy yet."

I read this story and a new feeling comes to me of the wonder of that self abjuring love that took my Redeemer willingly to the cross. I see the deep meaning of His words, "No man taketh My life from Me, but I lay it down of Myself." The cross of Calvary, not a flaming escort of angels, was the way home which the Father had appointed for Him; and tread that dolorous way He would. A single prayer would have saved Him from the agony and shame. But that prayer He did not suffer to pass his lips. It was not even in His heart.

"Christian Science Theories"

BY I. S. RUNYON

QUITE frequently, within the last two years, there have come to the REVIEW'S desk marked copies of "Christian Science" literature, pamphlets and papers, showing the popularity of this cult and pointing out reasons for its being recognized. Perhaps Luther Leaguers see its literature occasionally, and hear some of its advocates speak, privately if not in public, and they may be puzzled by some of the plausible theories set forth, or by some of the cures wrought in its practice, or by the high character and standing of some of its adherents

Some honest and otherwise very good people have been attracted to it by the one great truth it teaches—namely, the power of mind over matter.

By the application of this truth the Christian Science practitioners have affected some almost miraculous cures, of nervous disorders chiefly. If they would be content with a correct exhibition and rightful application of this truth they would accomplish all the real good they now do, they would avoid the almost incalculable harm of the sophistry and error they now mingle with the truth, and the world would really have been better for their life and teaching.

A pamphlet entitled "Evil Is Not Power," recently circulated, gives a fair exhibition of one of the fallacies this "Science" teaches, and furnishes a clue to its attraction for a large number of people who have embraced it. The following is a passage from this pamphlet:

> Jesus said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." And if we start with the admitted fact that God is omnipotent, that He is infinite good, we can never admit that there is a power opposed to Him and to His nature. That evil is real or has power is an unthinkable proposition unless we absolutely deny the *infinitude* of God, good.

Now the Bible does not say that there can be no evil power because God holds infinite power. In fact, we can cite many Scripture passages to show that God himself recognizes the real power of evil and warns His children against it. Nor is our reason stultified by the proposition that there is a power opposed to infinite power. It would be by the proposition that the opposing power also is infinite, but no such claim as that is made.

A steam locomotive of the largest type, starting a train of one hundred freight cars, would scarcely be retarded in its work by the tug of a toy locomotive which a boy in his play had attached to the rear end of the train and started in the opposite direction, and yet the toy locomotive exerted some power. It could draw its own small train. This illustrates real power exerted against almost infinitely greater power, yet with little if any apparent result. But no rational man denies that the toy locomotive is capable of developing power at all.

In nature there are opposing forces (powers), and no one thinks of denying that there is more than *one* force. But, then, the "Christian Scientist" does not admit the *reality* of nature. And this, we suppose, is why we fail to understand him—he *juggles* with words. When he says "matter is not real," he means he thinks it is not *permanent*, it will some day pass away. When he says there can be no power opposed to *infinite* power, he means no power can *defeat* infinite power.

And just here we suspect is where lies the attraction of this doctrine to many a man. If "no power can oppose God, good," he reasons, "then evil is not real, but temporary, and no matter how much of it is in one's life, the omnipresent power of God, good, *nullifies* it."

Now see how easy, on this theory, it is to clear one's title to salvation, no matter how black he allows his character to become. Infinite power annihilating evil in the world—and everywhere—makes hell a farce and the company of the saints in light to include the blackest unregenerates earth and the power of the devil ever produced. Comforting thought—to the unregenerate.

Mrs. Eddy's Christmas

In Mrs. Mary Baker G. Eddy's statement in the Christmas number of the Ladies' Home Journal of what Christmas means to her, she says: "Christ was not born of the flesh." How does this statement compare with "The Word became flesh," and Christ's own statement about himself, "A spirit hath not flesh and bones, as ye behold me having"? Mrs. Eddy's assertion is a flat contradiction of the Scripture and of Christ's own testimony.

Then, after a reference to the birth in a manger, Mrs. Eddy says: "This homely origin of the babe Jesus falls far short of my sense

of the eternal Christ, Truth, never born and never dying."

Does Mrs. Eddy think her pen so mighty that with its one sweep she can blot from history and from religion both the natural birth and the vicarious death of Jesus, the Saviour? Else what does she mean by this sentence? If her words are interpreted in the literal, rightful sense, they have but one meaning, namely, that she believes Jesus never was really born and never really died. Ten years ago she would hardly have dared make such a statement, because it would have shocked many of the faithful and driven them from her fold. But she has been educating them. Step by step she advances to the climax of her theory, which is a positive denial of sin, as well as of the need and fact of the Saviour. For, on the same page with her declarations already quoted, she says: "God creates man perfect and eternal in His own image. Hence man is the image, idea or likeness of perfection, an ideal which cannot fall from its inherent unity with divine Love, from its spotless purity and original perfection."

No place for sin has she left in this picture of man. "Spotless purity" and "original perfection" certainly would, if man did possess them, constitute "inherent unity with divine Love," and render entirely unnecessary such a person as the Christ of the Gospel. Mrs. Eddy has, therefore, no right to the name "Christian," and inasmuch as she is positively and flatly denying the great central truth of the Scripture—salvation by atonement—while she claims to be a believer in the Bible, she is a rank impostor and a virulent enemy of Christ and His Gospel.

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Easter Eve, April 18.

OPENED EYES.

"Ought not Christ to have suffered these things, and to enter into His glory?"—Luke xxiv, 25.

By the discipline of suffering I learn better to understand my Lord; but by it, I learn also how to sympathize with other sufferers. Only one who can speak feelingly from his own experience is of much use as a comforter of the sad. There are some round about me in the world today whom I could almost wish to see more afflicted than they ever yet have been; for then they would be more tender spirited, less cold, less censorious, less hard—and to lose a good deal of their *hardness* would be a blessing not only to themselves but to many beside them whom their unfeelingness deeply wounds. That hardness can be taken out of men only by the furnace heat. Sons of Thunder can be made anywhere. Barnabases, sons of Consolation, can be made only in the fire. The keenest suffering, therefore, appointed to me, may be only my apprenticeship to the sacred office of being a comforter to some sad hearts beside me.

W. S. T. Derr

Mr. W. S. T. Derr, the president of the Columbia Central Luther League, whose portrait accompanies this article, was born in Maryland. He spent some time in New York, and while there he attended St. James' Lutheran Church, on Madison avenue and Seventy-third street. He removed to the West and made his home in Vancouver, Wash., where he now resides, and is actively engaged in business. He is deeply interested in the

W. S. T. DERR.

work of his church, and was one of the active spirits in organizing the Columbia Central Luther League.

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Service

"O Master, let me walk with Thee
In lowly paths of service free;
Thy secret tell; help me to bear
The strain of toil, the fret of care;
Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way."

—❦—

When Carlyle, in his last illness, was asked by Professor Tyndall if he had any final message to leave, he replied: "Give yourself royally."

The Winning Society

BY THE REV. LUTHER M. KUHNS.

AMONG the agencies of the Church are our young people's societies. "Of the Church, by the Church, and for the Church." From the beginning it has been and now is the aim to keep the Luther League near the Church—not as the Church, but simply as an agency for Christ within the Church. In Christian living and teaching and sacrifice there is a climate that invigorates the good man and woman, that prevents their becoming a spent force for righteousness, but instead makes them powerful witnesses for Christ. In the midst of earth's atmosphere of worldliness the enthusiasm and the inspiration of our young people's societies must stand for a living power rich in consecrated, intelligent, large service, recognizing their higher loyalty to Christ and His kingdom, and willingly render submission to the authority of Holy Scripture.

In our Luther League work, therefore, the place to put the emphasis is on spirituality. From its origin the League has always emphasized this. Spirituality wins. Not the worldly society is the winning society. The intellectual society may be brilliant, but it may be cold as the winter's snow, and mere sociability may be no more than the personification of the selfish and the secular. The society with spirituality in it has a warm atmosphere. True, intelligence must be put into the society's efforts. Our young people are alert; they love company; they care for amusement, and the society must be social. For all this our young people have hearts. Usually, under right environment and proper training, their hearts beat true as steel. They are susceptible to the warmth of genuine spirituality. They do not confound emotionalism with genuine homespun piety, and the society spiritually alive is full of energy and enthusiasm, of hope and love. It is the thing that wins our young people. There is a marvelous magnetism in a warm, glowing, intense spirituality. In the commercial parlance of the day, "the winning society is the spiritual society."

Now, this is a moral drawn from experience and an incident. We attended two local League business meetings of a society of some fifty members. In one meeting the prayer meeting committee reported every leader save one had discharged the duty assigned, and in the second instance the report stated every leader had been present who had been appointed to lead.

In organizing League work it should be formed and built into the Church, so it will not die of spiritual atrophy. Regard must be had for spiritual development and growth. The work of the League must not divert attention from the purpose of the Church, nor from the Church's own historic and characteristic mission. The energies of the League are for the welfare of the Church. They are not to be dissipated in other channels. In organizing the local work the business of the League is to magnify the Church. It is never a substitute for it. With fidelity to the pastor and loyalty to the Church, personal piety is not to be toned down, but the Luther League properly conducted should augment spiritual power. Therefore we should rightly expect to find in a healthy local society of young people no lack in spiritual aspiration, grip and power.

The stability of the young people's work depends upon its being built into the Church. By this is not meant that the organization of young people is to be rigid and destitute of mobility. There must be adaptability. This work requires as a working principle firmness, and in character it requires constancy. This is a word for Luther Leaguers, especially for officers and committee workers. Whether it be government or man, success depends upon stability. "He that wavereth is like a wave of the sea, driven with the wind and tossed." This want of equilibrium in a church society, or committee, or officer, is very unfortunate. Permanent success will depend upon strength of principles to stand without being overthrown, and on steadfast resolution to adhere to a purpose. The future of any and all young people's work depends upon adhering to the original idea of the Luther League—near the Church. The strength of this work is not in being separated from the Church, but in being built into the Church. Pastors, officers and committees cannot emphasize this too much. We need to be buttressed into the Church—not that the Church needs this prop, or faith this support, but it is a ground for the existence of a young people's society.

Let it be remembered that the League not only stands for Church loyalty, but also for

piety. The very essence of all Church loyalty is spirituality. Faithfulness to God and fearlessness in the performance of duty are lessons for us as Leaguers to learn. Whether they may agree with him or not, all men alike honor a man who stands for right, regardless of consequences. But there is no honor or reward like that which comes to us when we are fearlessly faithful and lovingly obedient to God.

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Coming Conventions

BY THE GENERAL SECRETARY.

A NUMBER of District and State Leagues are making preparations for their next conventions. Soon some of the executive committees will meet to arrange the programs for these conventions. Apropos of this, it is a matter of observation that in no point are convention programs so likely to be defective as in the matter of overcrowding. Sufficient time must be allowed for devotional services, for music, and for the inevitable announcements. It is the unexpected that always happens. Committees, too, must have time in which to do their work. Delays and hindrances, all unforeseen, will occur, and possibly, though exceedingly rude, some of the speakers may overstep the limits of their time, with no pipe organ to stop their eloquence, as in a recent convention of one of the general bodies of our Church. If a program is too short, usually it is easy to fill up the time. May our program makers win the blessing of long suffering audiences!

Recently we spent a Sunday with a German Lutheran congregation. In the evening we addressed the Luther League. One thing especially impressed the General Secretary. It was the earnest interest of the pastor in this particular feature of the work of the Church. He said, "It is the hope of the future." No wonder this league is successful and growing.

It seems this is too good to omit. We participated very recently in a service at which the pastor, in making the announcements for an approaching festival celebration, said: "Air your spare bedrooms, so you can help entertain some of the visitors. We'd like to care for them all, but the parsonage is too small." It has an obvious point and moral, and we leave to you the application.

One of the questions asked the General Secretary in a reecnt meeting touched upon timidity. We know what it is to shrink from publicity. Many of our young people experience a nervousness in facing an audience. They are easily frightened or want boldness to face publicity, and are rebuffed. Stage fright is a most uncomfortable feeling. But the way to begin is to begin. Make up your mind that you can do it and do it. The symptoms of this disease often are to avoid the meeting and to refuse to lead the meeting. This may aggravate the disease, but it won't cure it. Don't be afraid of yourself and your own voice. Face your audience and forget yourself. In the parlance of the day—it's up to you!

Now, just a few words about Chicago! Do you know there are more Lutherans west of Chicago than there are east of the great metropolis of the lakes? Chicago is a Lutheran city. The Lutheran Church in Chicago compares favorably with other denominations. More than one-third of the Protestants of Chicago are in the Lutheran Church. We have a total of 201 ministers in that city, and 181 congregations, averaging 700 members. In August the eighth convention of The Luther League of America will be held in Chicago. It will be the second time the national convention will have been held in that city. The local commitee says the local arrangements "will be ahead of 1896." We want you present at the 1908 convention.

LUTHER M. KUHNS.

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"Perfect Rest"

"Mine is a daily cross of petty cares,
Of little duties pressing on my heart,
Of little troubles hard to reconcile,
Of inward struggles overcome in part.
I dare not lay it down; I only ask
That, taking up my daily cross, I may
Follow my Master humbly, step by step,
Through clouds and darkness into perfect rest."

Luther League Review

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Luther League of America

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. EILERT

WITH

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Editorial

During this Lenten season we have so much cause for the strengthening of faith when we review Christ's life, His suffering, His agonizing prayer, and His death for us. He has done so much for us that we should be thankful and show our thankfulness in our faith, and as we gaze upon Him in the Garden of Gethsemane and on the Cross, may we find our duty as we ask ourselves this question, "He has done so much for me; what have I done for Him?"

A woman noted for her happy life was asked, "Are you the woman with the great faith?" And her answer was, "I am not the woman with the great faith, but I am the woman with the little faith in the great God." She believed in God's omnipotence, and that there is nothing which He is unable to do. She took God at His word and accepted the promise, "I am with you," and trusted in the saying of St. Paul, "I can do all things through Christ who strengtheneth me." Faith is weak, although there is so much which should encourage and strengthen us. God's care of the animals and of plant life is great, even to the minutest particular, and why should He not care for His own?

In these days of closed workshops, unused furnaces, unoccupied mills, there are many who ask the question, "Why has God forsaken me?" because they have lost their positions and further complain of God forsaking them because He does not give them something to do. But David says: "I have been young and now am old; yet have I not seen the righteous forsaken nor his seed begging bread."

God tries us in the furnaces of disappointment and trial to prove our faith. When there is no reason for doubt it is easy to have faith; when we see only those things which cause fear and doubt it is difficult to be steadfast in faith. But in these times of darkness and despair the Lord says, "Trust in the Lord with all thine heart, and lean not upon thine own understanding; in all thy ways acknowledge Him and He shall direct thy paths."

How do we pray, and do we believe in the receiving of that for which we pray? We are assured that God is more willing to give than earthly parents are to give good gifts unto their children; and further, that no good thing will He withhold from them that walk uprightly. We are blessed in our prayers only according to our desires, and we lack the answer because we fail to show the want of the soul for those things for which we pray. Some one has well put it in these words: "We shall know Him, love Him, feel His saving power, the glory and the blessedness of His birth in our souls only when we heartily desire Him."

The statistics of the Lutheran Church for 1907 are gratifying. Do they tell the story of the regular ministration of the Gospel and its results? Many of the problems of the Church, and of her special evangelistic efforts, can never be told in figures. The problems and their solution are with God.

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We lift up our souls unto God, who delivers us out of our troubles. We make our refuge in the shadow of His wings. For ourselves we have no strength, save only as we abide under the shadow of the Almighty. It is this God, who is our God, who can create and make in us new and contrite hearts when we repent of our sins. So we enter Lent in acknowledgment of our wretchedness to obtain perfect remission and forgiveness.

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March, the third month of the year, receives its name from Mars, the god of war and fertility in Roman mythology. It marks the return of spring. Once again the earth is clothed in green after the long winter, and the farmer thinks of the seed time. It also marks the beginning of one of the most important seasons of the Church year.

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The point of view is everything. To the Egyptians the pillar of cloud was a cloud of dense darkness. To the Israelites, on the other side of the same pillar of cloud, it was a cloud of light. Thus the pessimist sees the gloom in a situation, while the optimist sees the light in the cloud. Often we fail in our work for the Master's cause by failing to have hope. Put hope into your work and the world will be brighter and you will be more successful. Everything depends upon the point of view. From the light side of the cloud we want to view the great movements in the Lutheran Church in her interest.

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The story of Naaman, the leper, is a striking illustration of the course of faith. Abraham did not doubt, but was obedient unto the divine call, and through him the nations of the earth are blessed. In the school of faith the Canaanitish woman was strengthened by the glorious reward of her victory in her conflict of faith. The Saviour unveiled his glory to impulsive Peter in the miraculous draught of fishes and Peter was blessed in his work. Martha, with the beginnings of faith in Christ's resurrection power, received her brother to life again. In Hebrews we are told of a brilliant galaxy of heroes of faith. The pertinent question then is, "Why do you not believe?" Ask the Lord for grace. Wait for grace at his hands in an humble, childlike spirit. Look unto Jesus! By grace it is given to believe in Jesus, and the promises of grace work in silent gladness, like the sunbeam kissing the blush upon the peach.

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Few of us are born with the grace of patience. Because of this, no doubt, some one has said, "A Junior League superintendent is born, not made." A great deal of nonsense has been said and written about the miraculous qualifications necessary to a successful worker with children. The principal qualifications for a successful Junior worker are: (1) Unfailing patience; (2) good common sense; (3) a genuine love for the Master and the children; (4) willingness to work and to learn. Work is the keynote of success. A lazy teacher will be a luckless leader. Woe to the Junior leader who enters a room full of uneasy children! To trust to "the spur of the moment" is to find that spur a very dull one. Such inspiration will not hold the children's attention.

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The "Forward Movement" is occupying the attention of all the Churches, and much good has already grown out of it. The men are awaking to the fact that they have not been doing their full duty. Meetings have been held in different cities in the United States and Canada within the past three months, and the subscriptions to missions will show an increase for 1908 of $1,000,000 over 1907. The calls for missionaries at home and abroad are louder

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than ever, and deaconesses are needed in large numbers. Our Leaguers should think and pray for light, and ask themselves the question, "What service can I render in my own Church?" "Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven: for where your treasure is, there will your heart be also." (St. Matt. 6:19-21.) "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. 11:24.) "Woe to them that are at ease in Zion." (Amos 6:1.) "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3:10.)

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A Lenten motto: "If any man will come after Me, let him deny himself and take up his cross daily and follow Me." (St. Luke, 9:23.)

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—Rev. J. F. W. Kitzmeyer has entered upon his duties as pastor of the new St. Paul's Church, Coney Island. Though the church is only six months old, it is self-supporting, a high tribute to the devotion and liberality of its members.

—Concordia College, a Missouri Synod institution now located at Hawthorne, N. Y., will be removed to a suburb of this city, according to present plans of the management.

—Rev. W. Thun, seamen's missionary in New York, by whose effort the new Seamen's Home was established in Hoboken, N. J., will return to Europe April 1, and take charge of a seamen's mission station at Altona. Rev. F. Trentepohl, of Oldenburg, will be his successor.

—An interesting sketch of the history and church life of the Church of the Atonement, Rev. F. H. Knubel, pastor, appeared in a recent issue of Home Topics, of Washington Heights, a neighborhood newspaper. Among the various activities of the church mentioned is the regular instruction in religion given the children each day between 4 and 5 o'clock. Mr. E. F. Eilert, editor of the Review, is mentioned as one of two of the original nine trustees who are still members of the board. The church was organized January 21, 1897.

—Trinity Lutheran Church, 164 West 100th street, Rev. Ernest Brennecke, pastor, has completed plans for a new church building on the present site to cost $50,000.

Philadelphia.

—The pastorate of St. Andrew's Church has been relinquished by Rev. L. F. M. Meyers, who became pastor on February 1, of the new mission Church of Our Saviour, at Coatesville, Pa.

—A bequest of residue estate of the late Miss Frederica Graff, estimated at $150,000, has fallen to the Church of the Holy Communion, Rev. E. Pfatteicher, pastor.

Chicago.

—Mt. Tabor Church is a new mission of the General Synod organized December 22 last, with forty members. Rev. Gustav Conrad is the pastor.

—The People's Lutheran Church, Rev. George P. Kabele, pastor, consecrated its new building in Roseland, South Chicago, on January 26. The new building is of brick, conforms to the Gothic style of architecture, and is furnished in a churchly and fitting style. The church was organized in August, 1905.

Pittsburgh.

—Cuyler Lutheran Church, Rev. J. R. Enger, pastor, reconsecrated its remodeled church building January 19.

—Rev. S. H. Yerian, for four years the successful pastor of St. Andrew's Church, has resigned to accept a call to Forreston, Ill.

—On March 2 Salem Church celebrated the fortieth anniversary of its organization.

—Rev. T. B. Yeakley has resigned the pastorate of Temple Church to accept that of Mt. Zion Church, both of this city, succeeding Rev. C. P. Wiles.

Cleveland.

—The General Synod Mission in this city, Rev. Harold B. Ernsberger, pastor, has purchased a plot of ground, suitably located, and will at an early date begin the erection of a church building.

Columbus.

—Rev. L. K. Probst, D. D., has resigned the pastorate of Immanuel Lutheran Church, to take effect May 1.

Baltimore.

—In the last quarter of 1907, St. Mark's Church, Rev. W. H. Dunbar, D. D., pastor, contributed $1,349.75 to beneficence. This church is preparing to celebrate its fiftieth anniversary.

Charleston.

—The officers, sailors and cadets of the German schoolship Charlotte, calling at this port, January 26, attended in a body the services of St. Matthew's Church, Rev. W. A. C. Mueller, pastor.

Kansas City.

—The Children's Memorial Church has sold its property and will select a new location better suited to its purpose.

San Francisco.

—St. Andrew's Church consecrated its new church building February 9. The old building was destroyed by the earthquake.

Portland.

—Rev. A. Krause is the seamen's missionary of the Ohio Synod in this city.

Miscellaneous.

—Rev. George H. Schnur, editor of The Topics, is very ill of an affection of the nervous system superinduced by an attack of La Grippe and overwork.

—Rev. William M. Baum, D. D., was tendered a reception, February 5, in honor of the twenty-fifth anniversary of his pastorate of St. Mark's Church, Canajoharie, N. Y. A purse of $900 was presented by the congregation.

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—Among the victims of the Boyertown disaster was Miss Ida C. Fritz, secretary of the Reading District Luther League.

—Marking the tenth anniversary of the consecration of its house of worship, the Fifth Lutheran Church, Springfield, Ohio, Rev. Harvey S. Lawrence, pastor, has completed the payment of its interest bearing debt, and installed a new pipe organ at a cost of $3,000. The congregation numbers 250.

—On February 16, Temple Lutheran Church, Altoona, Pa., was organized with about 100 charter members. The nucleus of the church was gathered in a Sunday School begun about a year ago. Rev. C. M. Aurand is the pastor. This is the tenth Lutheran Church in Altoona.

—The Salem Home for the Aged, Joliet, Ill., was opened with impressive ceremonies on Monday, January 20. The house contains thirty-two rooms, and twenty-eight persons may here find a quiet home in their old age. The Home is located near the large Orphan Home building and is very attractive in appearance.

—The twenty-fifth anniversary of Wagner College is to be commemorated by raising a jubilee fund of $25,000 by the New York Ministerium.

—President Scherer announces that Newberry College has received a promise of $25,000 from Mr. Carnegie for additional endowment upon conditions whose fulfillment is already assured.

—The little Icelandic Synod, of 5,000 members, has resolved to raise $100,000 for the purpose of founding a college.

—The higher institutions of learning maintained by Norwegian Lutherans have enrolled this year more than 2,000 students.

—The late Miss Eliza Keck, a member of St. John's Church, Allentown, Pa., bequeathed Muhlenberg College and Topton Orphan's Home each $500.

—A partial canvass of Macon, Ga., in the interest of the Lutheran Church has resulted in the discovery of six Lutheran families, in which are twenty children, beside nine individual Lutheran Church members. Four families of Salzburger extraction were found connected with other churches. What "might have been" if the Lutheran Church had been planted in Macon a generation ago.

—The First Church, Murphysboro, Ill., Rev. Charles H. Tilp, pastor, celebrated its fortieth anniversary in December last.

—Rev. Arthur H. Smith has resigned the pastorate of the Fourth Church, Springfield, Ohio, to return to the pastorate of Trinity Church, Ashland, Ohio, which he formerly served, succeeding Rev. Harvey E. Simon.

—Rev. H. C. Garvic, pastor of the Lutheran Church at Perrysville, Ohio, has started a class of adults from outside the church, for religious instruction on the basis of the catechism. The class started with thirteen and is growing.

—Two Summer Schools, as vacation outings for Sunday School teachers, are to be opened this year in Pennsylvania, the one in the western end of the State, at Thiel College, Greenville, on July 13 to 20, and the other at the eastern end, at Muhlenberg College, Allentown, on July 20 to 27. Beside a daily program for teacher training, there will be three annex courses at each of the two schools—one for choristers, organists and church musicians, endeavoring to raise the standard of sacred hymnody and to study liturgical music; a second in the department of Inner Missions; the third for the leaders of women's missionary societies, to assist them to conduct mission study classes in their own congregations.

—Mr. John B. Hyler, a member of St. Michael's Church, Lexington County, S. C., who died on December 18 last, bequeathed $500 to his church, $1,000 to the Orphans' Home at Salem, Va., and $1,000 to Home Missions.

M. T. LAMB

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Secretary, MISS ANNA MOCK.....Boulder.

LUTHER LEAGUE OF CONNECTICUT—
President, RICHARD RECKNAGEL.....New Britain.
Secretary, MISS CLARA SUCHER.....New Haven.

District Leagues in States Not Organized

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Cor. Sec'y, D. N. KLAPP.....Washington, D. C.

COLUMBIA CENTRAL LUTHER LEAGUE—
President, W. S. T. DERR.....Vancouver, Wash.
Secretary, MISS ANNA STUBLING...The Dalles, Ore.

LUTHER LEAGUE OF CEN. CALIFORNIA—
President, REV. J. C. PEDERSEN.....Salinas.
Secretary, MISS GRACE JOHNSON....San Francisco.

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President, R. C. COUNTS.....Prosperity.
Secretary, GRACE BEDENBAUGH.....Pomaria.

LUTHER LEAGUE OF SOUTH ATLANTIC COAST REGION—
Pres., REV. R. C. HOLLAND, D.D., Charlotte, N. C.
Cor. Secretary, JULIAN SMITH...Charleston, S. C.

LUTHER LEAGUE OF RED RIVER VALLEY—
President, REV. H. O. SHURSON..Moorehead, Minn.
Cor. Secretary, REV. JOHN A. ZUNDEL, 319 Eighth street.....Fargo, N. D.

NEW YORK

New York City District.

—On Monday, March 30, at 8:15 o'clock, in the Church of the Atonement, at 140th street and Edgecombe avenue, the Luther League of New York City will celebrate its twentieth anniversary. The League, which was then known as the "Central Association of Young Men's Lutheran Associations of the City of New York," was organized in St. John's Church, Christopher street, on April 19, 1888, and elected Mr. Andrew Busch, of St. John's, as its first president. Mr. Busch is expected to be present on this occasion and address the meeting, as will also William C. Stoever, Esq., President of the Luther League of America, and Rev. H.

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NEW YORK CITY

P. Miller, president of the Luther League of Brooklyn.

—On January 22, 1908, the Luther League of New York City held its annual meeting, at which the following officers were elected for the ensuing year: President, William H. Rose; vice president, Fred Ihlo; recording secretary, Walter Borklund; corresponding secretary, Miss L. A. Schaeffer, 251 West 130th street; treasurer, H. Fred Horstmann; trustees, A. J. Peterson, Christian Froehlick, Henry Dehmer.

Rhinebeck District.

—The Rhinebeck District League will hold its convention on May 5 in the Church of the Redeemer, Rondout, Rev. W. F. Backer, pastor. The convention keynote adopted is "Co-operation."

Albany and Susquehanna District.

—The Luther Leagues of Albany and vicinity held their first annual banquet at "The New Kenmore," Albany, on Monday evening, February 17. Eighty-seven Leaguers, from fourteen local and five district Leagues were present. The speakers and their toasts were: "The Capital City," William B. Jones, secretary of the Albany Chamber of Commerce; "Our Colors," Rev. Paul W. Koller, of Hudson; "The Days To Come," Mr. E. F. Eilert, A. M., of the Luther League Review; "The Luther League," Mr. W. H. Rector, president New York State League. Mr. James W. Reynolds was toastmaster. The affair was a most successful one, and will undoubtedly be made a yearly feature of the League work in this section. The committee in charge were: Fred W. Smith, William Eck, Charles E. Pabst and August Krien.

—The Luther League of the Church of the Redeemer, Troy, Rev. A. S. Hain, pastor, divided its membership into two parties, who vied with each other during the past year in the matter of attendance at the meetings. At the close of the contest the winning party gave a dinner in honor of their victory.

PENNSYLVANIA

—The Luther League of Pennsylvania will hold its fifteenth annual convention at Erie on Monday and Tuesday, August 10 and 11. Further announcements concerning this convention will be made later.

Chas. W. Fuhr, Chairman Executive Com.

York District.

—The Christian Endeavor Societies of Christ Church, York, Rev. G. W. Enders, D. D., pastor, have been, by unanimous vote, reorganized as Luther Leagues, and a correspondent writes that there is general satisfaction with the change, the sentiment prevailing that the League is better adapted to Lutherans.

Schuylkill District.

—At the recent annual meeting of the Luther League of Trinity Lutheran Church, Pottsville, Rev. John H. Umbenhen, pastor, the following officers were elected: President, Tennyson Miller; secretary, Miss Edith Baerman; treasurer, Harry Schultz. The League's enrollment is 118. Its financial report for 1907 shows collections amounting to $168.42, of which $80 was contributed to various beneficent enterprises.

Pittsburgh District.

—The Pittsburgh Central Luther League will hold its thirty-second convention on Tuesday, May 12, in St. James' Church, South Side, Pittsburgh, the Rev. J. H. Keller, pastor. The following committees have been appointed for the ensuing year by President Charles W. Fuhr: Extension—Mr. James McC. Frank, chairman,

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—The Junior Luther League of Mt. Zion Church was reorganized on Sunday, January 26. A constitution, modeled after the one recommended by the National League, was adopted, officers elected, and the Junior Luther League Topics introduced. Miss Matie Brown is the superintendent. Prospects for a splendid League are very bright.

—The officers of the Luther League of the First German Lutheran Church, Beaver Falls, Rev. John Scheer, pastor, are as follows: President, Otto Grossglass; vice president, H. B. Thumm; secretary, Miss Caroline Michel; treasurer, Miss Anna Wick; organist, Miss Clara Scheffler. The League is composed of about sixty active members. It holds two meetings each month. Its library includes the reading course.

Greensburg District.

—The quarterly convention of the Greensburg District Luther League was held in the Lutheran Church at Manor, Westmoreland County, Thursday evening, February 7, at which Rev. Charles Hemsoth, pastor of the Lutheran Church at Latrobe, gave an excellent address on mission work in Porto Rico. A feature of the convention was the excellent rendition of Mozart's "Twelfth Mass," by the Gounod Orchestra, of Manor; also the singing by the male quartette. A Junior Luther League from the First Lutheran Church, Greensburg, consisting of seventy members, was admitted to the District League. The next quarterly meeting will be held in the Lutheran Church at Irwin, Rev. S. K. Herbster, pastor, in April.

MARYLAND

Baltimore District.

—The newly elected officers of the Luther League of St. Mark's Church, Rev. J. F. Mueller, pastor, are: Adolph Miller, president; Henry

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Second Course

1. Life of Luther, Wackernagel 2. Spener and Francke Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4. Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolff.

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1. Conversion of India, George Smith 2. Sacred Meditations, Gerhard. 3. The Common Service, Scheele 4. Martin Luther, Jacobs. 5. The Deaconess Calling, Wacker.

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Fourth Course

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Krumrein, vice president; Kurt Magnus, secretary; Clemens Graetzel, financial secretary, and Harry Hodes, treasurer.

OHIO

—The Luther League of Salem Church, Lewisburg, recently presented to the pastor a clerical robe and to the church some furniture for the choir box.

—The Luther League of the English Church of Bryan, Ohio, which Prof. D. H. Bauslin, D. D., of Wittenberg Theological Seminary, has recently said is one of the very best young people's societies he has ever visited, was organized last July by the pastor of the church, Rev. Alvin E. Bell. The attendance has been remarkably good and the work of the League quite helpful.

A portion of the time every evening is given to the study of Luther's Small Catechism in connection with the regular Luther League topics.

The officers of the League are: President, Howard Reese; vice president, Nina Cleveland; treasurer, Susan Schmachtenberger, and secretary, Cora Masters.

The League has arranged for a lecture to be given in the near future by the Rev. Prof. V. G. A. Tressler, D. D., Ph. D.

Mansfield District.

—The Mansfield District League will hold its fifth annual convention on Tuesday, March 10, at Shelby, in the First Lutheran Church, Rev. Henry C. Finck, pastor. Besides routine business, there will be several addresses on important subjects. In the afternoon, the subject "The Luther League for Lutheran Churches" will be discussed by Rev. J. S. Herold; "The Relation of the Church to the League and the League to the Church," by Mr. J. B. Wile; "The Luther League as an Education," by Rev. S. D. Steffey, and Rev. O. D. Baltzly, will conduct a "round table" on "Practical League Work." In the evening the speakers and subjects will be: Rev. S. G. Dornblaser, on "The Benefits of a Liturgical Form of Worship"; Rev. S. P. Long, on "The Lutheran Plan for the Salvation of Men."

Northeastern District.

—The tenth annual convention of the District Luther League of Northeastern Ohio was held at Trinity Church, Canton, Ohio, the Rev. Paul Z. Strodach, pastor. It proved a notable and successful convention, in the opinion of many the best yet held. The convention city and church extended a welcome and hospitality of the best.

The devotional service of the morning was conducted by Rev. Paul Z. Strodach. Greetings were then given from the local Leagues.

Responses were received from nine local Leagues and one visiting League. The responses were instructive and intensely interesting. The secretary read a letter of greeting from Mrs. R. A. Parkinson, Monterey, Mexico, formerly of the district; also a letter of greeting from the General Secretary, Rev. Luther M. Kuhns.

Reports were given by two of the delegates to the State Convention, Bucyrus, Ohio—Miss Ethel Lutz, Canton, and Mr. E. F. Stallsmith, Cleveland. The convention was favored with a solo by Miss Ethel Lutz, Canton. All delegates and visitors were very hospitably entertained at luncheon by the ladies of Trinity Church, at the W. C. T. U. dining halls.

The devotional service of the afternoon was conducted by Rev. F. W. Ash, Barberton. The convention was then very kindly welcomed by Miss Lura Welty, president of Trinity League. To this Mr. E. F. Stallsmith, vice president of the District League, responded.

After a solo by Miss Eva Lehman, Canton, the subject: "Lutheranism" was taken up under three divisions, viz., "Its Origin," Rev. C. B. Etter, D. D., Wadsworth, Ohio, who spoke of the low and pitiable state of religion of the fifteenth and sixteenth centuries; the strength of justification by faith; Lutheranism not a new thing, but a rediscovery of the saving truths of Christ; Luther's aim not for Church and doctrine, but to make known the needs of the soul.

"Its Growth," Mr. Albert Obenauf, Cleveland, gave a complete exposition of the rapid growth of our Church, beginning with the period of Luther's work, and following its

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"Its Future," Mr. E. J. Shook, Akron, Ohio. He said, we can foretell none other than a great future for our Lutheran Church. The Lutheran doctrine is based on God's Word, which shall stand till the end of time. Special emphasis is laid on her confessions and her doctrines. For the future of our Church we must be careful in the culture of her youth. Rev. L. H. Larimer, New Philadelphia, gave an inspiring and instructive address on "Our Young People and the Popular Amusements." Entertainment, he said, holds a legitimate place in life. Laughing is necessary. It is that part of nature which purifies, sweetens and vivifies life. But that is not the laugh of a true Christian which arises from wrong. Pleasure seeking governs the times. Pleasure seekers should have some difficult task to perform. Cultivate deep convictions. This cultivation must begin in youth.

After a solo by Miss Eva Pfendler, Canton, the Bible was discussed under three divisions: (a) "As Good Reading," by Mrs. Cora Hoch, Loyal Oak, Ohio, giving its great divisions and the work of each; showing the Bible the basis of all literature; the great qualities of the various Bible characters. (b) "As a Divine Revelation," by Miss Crystal Dressler, Akron, who said the Scripture is by inspiration of God; a book with a divine author; no ordinary books would have stood for ages, wielding such power over individuals. (c) "All Sufficient for Man's Salvation," by Miss Ethel Close, Cleveland, who presented her subject under the figure of two streams flowing from Eden—Sin and Salvation. Our days shall prove nobler, our lives a greater and grander inspiration if we follow the stream of which the Bible is the guide.

Then followed the reports of officers and committes. The chairman of Committee on Credentials reported one application—Holy Trinity, Canton, Rev. G. C. Smith, pastor—for membership, making eleven Leagues represented at the convention by forty-three delegates. The delegates and visitors, from other than the convention city, numbered sixty-nine. The election of officers followed: President, Rev. E. L. T. Engers, Barberton; vice president, Mr. E. F. Stallsmith, Cleveland; recording secretary, E. H. Grafton, Barberton; treasurer, Thomas Whipple, Canton; corresponding secretary, Miss Crystal Dressler, Akron; Rev. E. W. Simon, Akron, member of executive committee at large.

Mr. E. F. Stallsmith was elected as reporter to the Luther League Review.

Delegates to State Convention, Mansfield, Ohio, June, 1908, are: Mr. Russel Boerstler, Mrs. C. B. Grane, Miss Mabelle Herbster, Mr. William Grubb, Miss Mabel Shuman. Delegates to National Convention, Chicago, August, 1908, are: Miss Anna Seesholtz, Mr. E. H. Grafton, Mrs. W. C. Skinner.

After the business reports the convention heard an excellent address, "The Place of Our Young People in the Churches," by Rev. J. L. Miller, Youngstown. Taking as his main theme, "Train up a child in the way he should go, and when he is old he will not depart there-

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from," he said: "The Christian is God's true gentleman. Young people should be preachers and teachers in their daily life; then our men and women would leave the world better than they found it. Preparation for heaven is necessary every day. Serious forethought and actual service are required. We must have our thoughts His thoughts, our ways His ways. Our meeting with God at death must not be the first time me meet Him.

The vesper service was conducted by Rev. Neuhauser, Cleveland. At this service the convention heard the inspiring lecture, "Plymouth Rock and Other Rocks," by Rev. T. B. Roth, D. D., Greenville, Pa. Trinity Quartette sang and the convention closed with the singing of the Luther League Rally Hymn. The workers in this district are pleased with the success of the convention and the good work it exhibited.

IOWA

—At the annual meeting of the Luther League of the Swedish Lutheran Church, at Stanton, on January 23, the League decided to renovate

the lecture room, and to give a course of lectures next season, beginning in the autumn.

ILLINOIS

Chicago District.

—The annual convention of the Luther League of Chicago was held in Bethel Church, Humboldt boulevard and Dickens avenue, on January 20. Rev. J. C. Roseland gave a short address, laying special emphasis upon the idea that the mission of the Luther League should be the same as that of the Church, viz.: to make disciples of all men, to save sinners, to save souls. Rev. J. M. Bramkamp, a member of the National Committee on Luther League Topics, gave an interesting address on the Luther League Topics, and suggested a meeting be held in the near future to discuss the plan of topics for the coming years.

In his report the president stated that present records show only forty-two subscribers in the district to the Luther League Review. He suggested a practical plan of securing the club rates and increasing the circulation. According to the report of the corresponding secretary eight new societies were added during the year, raising the membership to thirty-four locals, with 1,526 members, a gain of 185. The largest League is that of Immanuel Swedish Church. Seventeen of the thirty-four societies use the Luther League Topics. There are eight Junior Leagues, with 315 members. Two new members were received—Ebenezer and Redeemer Luther Leagues.

Mr. Naumann, chairman of the Extension Committee, gave a short address on "Unity, Willingness and Enthusiasm." The following were elected officers for the ensuing year: President, Alex. Nelson; recording secretary, Lillian Evald; corresponding secretary, Berthe E. Waller; treasurer, J. L. Reque: North Side vice president, Albert E. Anderson; West Side vice president, Henry Z. Hendrickson, and South Side vice president, C. C. Eisemann. Executive committee—Raymond O. Hanson, for three years; Adolph Knudsen, for one year, and Ira Ladd, for two years.

About 500 people attended the convention.

WISCONSIN

—The English Lutheran Church of the Holy Trinity, La Crosse, Rev. J. J. Clemens, pastor, has a thriving Luther League of more than fifty members, which meets Sunday evenings at 7 o'clock, for the study of the Luther League Topics, and holds a monthly business and social meeting. This society is giving, this winter, a course of lectures, illustrated by its own stereopticon, on Biblical, missionary and practical religious subjects. This congregation has also for many years had an active Junior Luther League, under the direction of an efficient church worker—Mrs. H. M. Irwin.

COLORADO

—The Luther League of the Barnitz Memorial Church, Denver, Rev. C. N. Swihart, pastor, contributed to the Church treasury last year $230.75. The congregation has outgrown its house of worship, and is accumulating a building fund.

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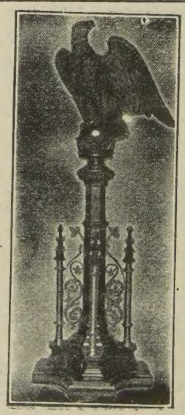
MINNESOTA

—In the financial report of St. James' Church, St. Paul, Rev. George H. Schnur, pastor, the Luther League is credited with $56 paid to the general fund of the Church, and the Junior Luther League with about $5 to the same fund.

CANADA

—On January 22, the Rev. M. J. Bieber, the Eastern Field Missionary, organized St. Paul's Lutheran Church with eighty-seven charter members, in Guelph, Ont., a city of 15,000 population. The first service was held on December 15, 1907. The congregation will be self-sustaining and has started a building fund. On January 24, a Woman's Missionary and Aid Society was organized, and on the 29th a Luther League was instituted. The sessions are held weekly at the members' homes and are largely attended. The meetings are devotional, literary, business and social, continuing from 8 to 10 p. m. on each Thursday evening. Twenty-five copies of the Review will be distributed among the members. The League Hymnal will be used, as well as The Topics, and each member will wear the "colors," or a League badge. The Church, her men, institutions, history and activties are studied at the meetings. The membership numbers twenty-seven, and the League aims to secure as members every young person in the congregation. Much interest and enthusiasm are manifested by the members.



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Official Call for the Eighth National Convention

Chicago, August 11th, 12th and 13th, 1908

In accordance with the cordial invitation extended at the Seventh National Convention at Canton, Ohio, the Eighth National Convention of The Luther League of America will be held in Chicago, Illinois. After conferring with the local committee, the Executive Committee has designated August 11, 12, 13, 1908, as the time for holding the convention.

REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials.

CREDENTIALS.

Credential blanks for delegates, whether from a State League, a District League, or a local society should be secured at once by State, District, and local officers from Rev. C. K. Hunton, Statistical Secretary, Salem, Va. All credentials should be filled out in duplicate, one part being sent to Rev. C. K. Hunton, Statistical Secretary, and the other part retained by the delegate for presentation to the Credential Committee at Chicago. Blank forms for credentials for delegates will be sent upon application to the Statistical Secretary, who will also furnish gratuitously the uniform statistical blanks of The Luther League of America.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. As soon as possible announcement will be made relative to the program through THE REVIEW.

In an early number of THE REVIEW the Committee on Transportation will publish information regarding rates.

Particulars as to hotels and other local arrangements will be furnished in due season by the local convention committee.

The LUTHER LEAGUE REVIEW will furnish official information each month in regard to the Convention, and after the Convention will publish a Convention Number containing full reports of the proceedings.

By direction of the Executive Committee,

LUTHER M. KUHNS,
General Secretary of the Luther League of America.

WM. C. STOEVER,
President of the Luther League of America.

March Junior Work

CORRESPONDENTS PLEASE ADDRESS REV. C. ELVIN HAUPT, D. D., LANCASTER, PA.

Lent. The old, time honored custom of observing forty days of the springtide with special private and public attention to thoughts of Jesus and His great work of Redemption is a beautiful one. In northern latitudes the season is passing when the skies are overcast with gray mist and the winter winds are yet burdened with vapor crystals as they sweep and moan on their way across the frost bound fields and frost bitten gardens. The name Lent is, likely, taken from Lenz, the German name for spring. In early times the Church set apart this season, both among the Greek and Roman branches, to remind herself of the days of preparation, and, incidentally, of fasting, by our Lord Jesus Christ, at the beginning of His public work among men and for us all. The six Lord's Days that occur during Lent have each a name. Five are given from the first word of the Latin "introit" or psalm used for the day, and the last is called the "Day of Palms," in memory of the palms carried by the people when our Lord rode up to the gates of old Jerusalem. But these Sundays are additional to the forty days. Special services are sometimes held in Lutheran churches appropriate to Lent, either daily or several times weekly between "Ash Wednesday," the first day of Lent, and Good Friday, the day of the Cross of Calvary. There is nothing in the Lutheran observance of Lent, however, that is made obligatory upon any congregation or member. But many persons devote the season to voluntary special efforts of prayer and self denial, in order to contribute something toward the general improvement of mankind, such as local or general missions, charity, endowments, etc.

Suggestions. In many congregations there is to be found a worker who, possessing a good voice and some skill in music, can lead a little company of those who will form a chorus. Nothing is more inspiring to both the singers and their auditors than to join in the rendering of well prepared sacred selections of the heavenly art of music. One reason why young people stray from their true home—the house of God—is because they have so little to do there for or along with one another. Organize them at home and you will keep them at home; prepare them for good work that is coming and make them ready for action in the Sunday school and the Church. Concerted Scripture reading aloud, orchestral work, travel talks and elocutionary efforts are also very practical ways of work.

The contributors to the pages of the Junior Topics for March are Rev. G. W. Englar, Rev. W. I. Guss, Rev. C. K. Hunton, Rev. T. W. Kretschmann, Ph. D.; Rev. S. N. Carpenter, Rev. Dr. C. Elvin Haupt, Miss Zoe J. Hirt, Miss Elda M. Piero, Miss Caroline L. Ziegler, Rev. P. Doerr, Rev. F. W. E. Peschau, D. D.; Rev. E. Belfour, D. D.; I. S. Runyon. Thanks, dear friends, to you each and all.

"God's silences may be long, but they are never the silences of forgetfulness."

One of our local leagues has adopted the hymn, "Love Divine, All Love Excelling," as its appropriate sacred poem.

It may be that if one league cannot visit another, owing to distance, circumstances, etc., the one can communicate with another by postal card, letter or otherwise. In this way the mutual good fellowship is kept up that is so conducive to the strengthening of the united work of the League.

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